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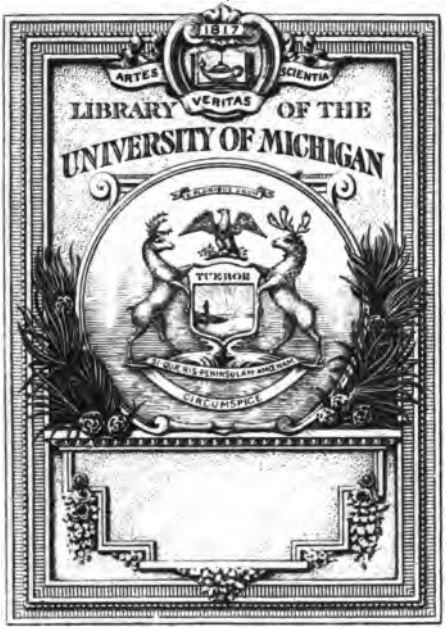

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A

SOLEMN CALL

ON

Count ZINZENDORF, &c.

By HENRY RIMIUS.

[Price Six-pence.]

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Rimius, Henrich

A

SOLEMN CALL

ON

Count ZINZENDORF,

The Author, and Advocate of the Sect of

HERRNHUTERS,

COMMONLY CALL'D

MORAVIANS,

To Answer all and every Charge brought against them in the

CANDID NARRATIVE &c;

With some further Observations on the SPIRIT of that SECT.

By *HENRY RIMIUS.*

LONDON:

Printed for A. LINDE, *Stationer* to his MAJESTY and to his Royal Highness the Prince of WALES; and *Bookseller* to her Royal Highness the Princess of WALES, in *Catherine-Street* in the *Strand.* 1754.

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A

SOLEMN CALL

ON

Count ZINZENDORF, &c.

When you ingenuously ask them (that is, desire an Account of their Doctrines) they knit their Brows, and with a haughty Mien answer: 'Tis too high! When you endeavour to pump them, they answer ambiguously, and pretend to believe nothing but what is assented to by the generality of Christians. When you appear to be already informed of their Doctrines, they deny what ever they believe. When you familiarly discourse with them, they impose upon your Simplicity. They do not trust their Secrets to their own Disciples before they have made them their Slaves. They have an Art by which they persuade People before they teach them; whereas Truth persuades by Teaching, and doth not teach by Persuasion.

Tertul. adv. Valent. p. 250. Edit. Rigaltii.

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Thoſe that teach otherwiſe of God than we teach, conceal their Doctrines to us, becauſe they are afraid that the Overthrow of their Doctrines would enſue upon their being known, and becauſe they apprehend, that upon being overcome, they would be in Danger of being ſaved. (Timentes ne victi ſalvari periclitentur).

Irenæus adv. Hæreſes. Lib. 4. c. 52.

WHOEVER will give himſelf the Trouble of reflecting on the Doctrines of the *Herrnhuters*, commonly called *Moravians*, which I have partly given an Account of in the *Candid Narrative of the Riſe and Progreſs* of that Sect, will find, that not a few of them exactly ſquare with the Tenets of the ancient *Gnoſtics*, ſo famous in the earlieſt Ages of Chriſtianity: And it is highly remarkable, that the Conduct, the Leaders of *Herrnhutiſm* have hitherto followed, tallies as exactly with the Picture *Tertullian* and *Irenæus* give of the *Valentinians*, a Party of the ancient *Gnoſtics*, in the abovementioned Paſſages, as one Drop of Water doth with another. Count *Zinzendorf*, the Author of this new Sect, has Myſteries too high to be communicated to every body: He will not, it ſeems, *make Fodder of them for Cattle, ſuch as the Herdſman drives out* (a); he finds it *neceſſary to ſpeak paradoxically to ſuch as are not initiated in his Myſteries* (b); he has different Kinds of Theologies, one of which is *not to be preached from the Pulpit, but in private Congregations* (c), whilſt another is *to be delivered only into*

(a) In his fifth Synod. Sermon, p. 41.
(b) Append. to his Nat. Reflect. p. 47.
(c) *Spang.* Declar. p. 698. *Peremptoriſche's* Bedenken, p. 45.

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one's own Ear (d); nay he almoſt glories in having a *new Language not underſtood by others* (e). It is common for his Sectaries, on being aſked about their Doctrines, to refer to their Catechiſm, which, in Imitation of that of the *Socinians* printed at *Cracovia* in 1574, is contrived in ſuch a Manner, as to conceal, under the Cover of ſcriptural Paſſages, their true Tenets, and to leave fundamental Truths ſo undetermined, as that it may be in their Power to give them a Latitude or reſtrain them, juſt as Occaſion ſhall require, when they have to deal with People of different Perſuaſions. If you allege Doctrines they have publickly preached and divulged in their own Writings, they refuſe to anſwer; and, like the *Gnoſtics* of old, *point-blank deny what they believe.* When you judge them to be honeſt in their Profeſſions, they impoſe upon your Simplicity; and if you happen to detect them, this is called Perſecution, and no leſs than attacking the Cauſe of Chriſt. They muſt be ſenſible, that, were *Herrnhutiſm* expoſed to public View, it would ſoon be exploded: For this Reaſon, the Count has long ago enjoined his Diſciples *to give no Anſwer to what is wrote againſt their Doctrines, ſhould even the Charge be true* (f); and he tells them among other Reaſons, that *their Affairs for the third Part had thereby been ruined* (g); moreover, that *very likely ſuch Writings would ſoon be forgot* (h). He has the Knack of bringing over People to his Sect, not by Inſtruction; (for, *this*, he ſays, *is not ſo much their Plan* (i),) but by the more prevailing

(d) *Ibidem.*
(e) *Buding.* Collect. *Tom.* 3. p. 245.
(f) *Ibid.* p. 249.
(g) *Ibid.* p. 250.
(h) *Ibid.* p. 247.
(i) His *Homilie vom Gehen mit Thränen ſaën*, p. 12.

Art

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Art of *Perſuaſion*; he captivates them, not by enlightening their Reaſon, but by entertaining their Imagination and Paſſions, and by making Uſe of his Doctrine of *Blood and Wounds* as a Kind of *Opiate* or *Charm*, tho' it be really at the Expence of the *Diſcrimen honeſtarum & turpium*.

Happy would it have been for Chriſtianity in general (for the Count's Undertaking intereſts all Chriſtians of whatever Denomination) had he not further improved on the ſubtle Arts of the *Gnoſtics*. His Sect would then have remained at the Place it was firſt broached in, and perhaps been ſtifled in its very Birth. But to his, and his Aſſociates, Shame be it ſaid, they have ſtuck at no Arts, at no Contrivances, to propagate their Doctrines, and ſilly to inſtil them. Their favourite Stratagem has been to endeavour to impoſe upon the Unwary, by taking upon themſelves the Stile and Title of the *Moravian* Church; a Title, to which they have not the leaſt Pretence, in whatever Light it be conſidered. Would not every body ſuppoſe, from the Buſtle and Noiſe the *Herrnhuters* have made, and are ſtill making with that Name, *that* there had been a Tranſmigration of half *Moravia*; *that* the People who here in *England*, take upon themſelves that Name, had met with a Fate like to that of the modern *Palatines*, perſecuted in their Country for the Sake of Religion by the *Roman Catholics*, and had left their native Country on that Account, under the Conduct of Count *Zinzendorf*; *that*, as their Forefathers were known to have preſerved the Apoſtolic Faith undefiled, (witneſs their Confeſſion extant in Hiſtory, and the many Encomiums beſtowed on them in former Times by the Proteſtants themſelves) this their true Offspring had ſought Refuge among them; but contrary to their Expectation, and notwith-

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notwithstanding their having the same Faith and Discipline, had been most cruelly treated and not been able to obtain Leave of settling among them; *that* the Protestants in *Germany* making no Account of a large Sum of Money brought by these *Moravians* along with them, had contrary to their true Interest, persecuted them by public Proclamations, and thus forced these unhappy *orthodox Moravians* to fly to *England* for Shelter; Lastly, *that* they, in the Simplicity of their Hearts, and without the least Disguise, had laid before the Parliament of *England*, their Forefathers Confession of Faith, (on Account of which they had met with such ill Treatment) together with the Synodal Acts of their Ancestors; and thus having proved themselves to be the true *Moravian* Church, so famous in ancient History, had obtained a Settlement all over the *British* Dominions? This, and this alone, I take to have been the common Supposition made by those who know nothing of the *Moravians* but by common Report. But this is so far from being their real Case, that the contrary can be made appear by a great Number of Proofs, whereof, for briefness sake, the following may at present suffice.— It is well known, that the Empress Queen of *Hungary*, to whom *Moravia* belongs, has, within this Century, lost no considerable Part of her Subjects in that Country, nor doth it stand to Reason, that People of any considerable Substance would have been permitted, contrary to the wonted Policy of that Country, to carry it from thence. Neither can Count *Zinzendorf*, with those People whose Names are so ostentatiously produced in the Vouchers laid before the Parliament, be accounted *Bohemians* or *Moravians* by Birth; nor can those Individuals that belong to this Sect, properly come under that Denomination, as none of them belong

to

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to that Country, except a few *Roman Catholics*, who, according to common Report, having occasionally got Sight of Protestant Books, left their Country and joined the Count at *Herrnhuth*, *after he had begun to set on Foot his new Sect*, as it appears even from his own Writings (k). This alone is sufficient to shew, that these People are not *Moravians* in the proper Sense of that Word, when considered as denoting the *Moravian* Church. Moreover, the very Person that ordained the Count, positively affirms, that all the Members of that Church had been extirpated in *Bohemia* and *Moravia* ever since the Year 1620 (l), and that such as fled their native Country about that Time, had mixed in *Poland* with the Calvinists; besides, we have the Count's own Words, *viz. that they made an entire Coalition with the Calvinists* (m). To speak therefore of a *Moravian* Church in *Moravia* after that Time, is speaking of an imaginary Body, a Phantom. The few Natives that came over to the Count from *Moravia*, according to his own Report, were *unconverted People* (n), *the Punctum credendorum was settled at* Herrnhut (o); *he brought them from a foreign Religion, and made them conform to the* Lutheran *Doctrine and N. B.* Praxis (p). Hence it follows, that before that Time they were neither of the ancient *Moravian* Church, nor had its Discipline, (which as well as the *Moravian* Doctrine the Count rejects in his Writings (q) :) It follows

(k) *Buding.* Coll. *Tom.* 1. p. 166.
(l) Candid Narrat. p. 13 & p. 22. of the second Edit.
(m) In the 4th *Tom.* of his Bedenken, p. 19.
(n) In his Defence against *A. Gross*, p. 38.
(o) In his Letter to the theological Faculty at *Tubingen.* 1733.
(p) In the 4th *Tom.* of his Bedenken, p. 18, 19, 20.
(q) *Pilger Gemein Tag Rede* of *Januar*, 26, 1745, p. 18. *Bud.* Collect. *Tom.* 1. p. 115.

likewise,

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likewiſe, that as they neither belonged to the *Moravian* Church, nor were a ſeparate Body of themſelves, they neither did, nor indeed could bring along with them a Curate, much leſs a Biſhop of their Church; and thus as they could not have the leaſt Claim to the ſo much boaſted-of Apoſtolic Succeſſion, it is plain, they could not poſſibly give to others what they had not themſelves. However, theſe People were thought by the Count to be proper Inſtruments to ſerve his End, *i. e.* to cover under the Sanction of the *Moravian* Name the Sect he had broached.----Many Things, *abſolutely incompatible with the Idea boni viri*, occur in the Count's Tranſactions in general, particularly in the Buſineſs now before us, which however I ſhall omit for the ſake of Brevity, and only add, that he, far from having ever attempted to prove himſelf, or his People, to be of the *Moravian* Church, has by a Method hitherto unheard of, impoſed on the Public by Certificates from Men of Repute, nay from whole Colleges, who, on his bare Word, without any further Proof, have aſſerted, that he and his People were of that ancient Church. With theſe Certificates, and a long Pedigree of the ancient *Moravian* Church taken from Hiſtory, he has poſted from Country to Country, crying up himſelf and his People as belonging to that ancient Body, and making Proſelytes under that ſpecious Denomination: And the Impoſition (I wiſh I could give it a ſofter Name) would perhaps have remained ſtill longer undiſcovered, had he not, by too haſtily publiſhing his Sermons and other Writings, betrayed himſelf, and cauſed People to enquire into the very Bottom of the Matter. Whoever doubts of this his Way of caſting a Miſt before People's Eyes by Certificates, need but conſult the Vouchers laid by his Deputies before Parliament, together with the Speeches

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Speeches made in their Behalf, and printed by the *Herrnhuters* themselves. The Reader will naturally expect to find among these Papers, *the Confession of Faith of the antient* Moravian *Church*, which the honest Followers of it of old, never made a Secret of, but delivered it at different Times to the Rulers of their Country, Copies of which are still extant in Print: But to his great Surprise, he will there find *not so much as a bare mention of it.* The only Thing we meet with, in lieu of it, is a long Pedigree of the Antiquity of the *Moravian* Church, with many Encomiums bestowed on it, and various Arguments drawn from that once so famous Church, for bringing about a Settlement in Behalf of these new Comers, who neither are descended from the Followers of that Church, nor were persecuted on Account of Religion, nor follow the Doctrines of these Confessors; but are a People drawn from all Religions, a Sect newly broached, (whose true Name, from that of their Founder, ought to be *Zinzendorfians*, as the King of *Prussia* very properly calls them in the *Memoirs of the House of* Brandenburg (r);) a Sect that hides its Tenets, and uses the *Moravian* Name as a kind of Sanction to their Innovations. Instead of synodal Acts of the ancient *Moravians*, none will appear but these of Synods appointed by the Count himself, and Papers wrote by him or his Sectaries; who are so dependent on him, that according to his own Report, *they are ready to lose their Lives for him* (s) (which is even more than the Pope can say). These, with other Writings, which either were given Centuries ago, in Favour of the true

(r) Pag. 284 of the *French* Edit. in Twelves, 1751.
(s) 4 Tom. of his Reden, pag. 67.

ancient

ancient *Moravian* Church, or have been begged on falſe Pretexts by the preſent Pretenders to that Title, and evidently wear the Marks of Reprobation for the Reaſons given before, are produced here as Vouchers for that Sect. Not to mention any thing of the *Augsburg Confeſſion*, which they have made a Shew of producing, tho' in Reality they have curtailed and mangled it in ſeveral Places, doubtleſs in order to conceal their Doctrines under that Cover.

As this is the Caſe of the *Herrnhuters*, and as ſuch and many other Circumſtances little redounding to their Honour, attend their Hiſtory; there is no Wonder that they ſhun the Light, and inſtead of anſwering the Charges I have brought againſt them, in the *Candid Narrative*, from their own Writings, have endeavour'd to ſuppreſs that Book; and this failing them, have ſought to diſparage its Contents by Chicanerie, Slander, and Attempts to do me a Prejudice. This their unchriſtian-like Conduct I am little ſtartled at, as I am ſenſible that Men of Integrity will always applaud the Endeavours of ſuch as detect Impoſitions. I am well aſſured, that my Undertaking has been a Means of opening the Eyes of many who judged of this Sect only from Appearance, and that not a few of the Projects of the Leaders of *Herrnhutiſm* have ſince that Time miſcarried. On this Account, I ſhould perhaps not have choſen to meddle with them any further, eſpecially as little Credit can be expected to redound to a Perſon that fights with a Shadow, or combats an Adverſary, who is better a great deal at *hiding* than *defending* himſelf. But, as in a late Pamphlet, which, in the Title Page, promiſes an Anſwer to the *Candid Narrative* (though not a ſingle Accuſation is ſo much as touched upon) I have been charged with having

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calumnated them: I think it now incumbent upon me to bring the Thing to a very short Issue, by SOLEMNLY CALLING ON COUNT ZINZENDORF, the Author, Broacher and Advocate of this Sect, as I HEREBY DO, to answer all and every Article set forth against the said Sect in the *Candid Narrative*; not by *running them over* and *picking out* what he likes best, or *making Interrogatories to himself*, whereby the Charges are in a great Measure enfeebled (which I find to be his favourite Method) or by *confounding Passages together*; but by *distinctly mentioning or quoting* ONE ARTICLE AFTER ANOTHER, *and giving a clear, explicit and categorical Answer to each of them*. This the Public has a Right to expect at his Hands; the more as he or his Associates in Power, have engaged themselves to it by their Advertisement of *June* 2, 1753. though hitherto they never have performed it; and if this is not complied with *in the Manner aforesaid*, it must be looked upon as a tacit Confession of the Validity of the Accusations abovementioned. On my Part, as Truth is the only Thing I aim at, I solemnly declare, That I never shall think it a Disgrace to confess that I am in the wrong, whensoever he shall make it appear that I am so.

I cannot omit taking Notice here, that among the Vouchers produced by the *Herrnhuters* before the Committee of Parliament, I have found, to my great Surprize, that they pretend, they have answer'd above Twenty Times the Accusations brought against them Abroad. Whether this cunning Way of prepossessing People doth not make a Part of their *Disciplina Arcani*, I will not take upon me to decide, however that be, it can prevail with none but such as are determined to take Things upon Trust. If calling one's Adversaries by the vilest Names, and bestowing the Title of

Libels

Libels on all their Writings, though ever so well supported by Proofs, can be deemed answering, then indeed the Count himself, or his Disciples, have answer'd more than an hundred Times. If those that attack his favourite Tenets are to sit down contented, and account themselves refuted, by being told by him, that *he, according to his natural Disposition, would first knock out with his Foot a couple of Teeth out of their Mouths before he would answer, and that a Thunderbolt should destroy them* (*). I think the Contest must soon be at an End; this is answering with a Vengeance, but will scarce go down with People that have the least Pretence to Reason and good Breeding. In fact, the Count, or his Followers, are so far from having ever given a satisfactory Answer to the Charges brought against them, that Mr. *Volk*, a Person of Credit, and in a public Office at *Budingen*, has but very lately renewed and corroborated these very Charges, (among which are downright *Eleusinia*): And as he has challenged the Count, a second Time, to proceed against him by due Course of Law, and offer'd to produce before a Court of Judicature undeniable Proofs for

(*) In Spangenb. Declarat. p. 552. The same Spirit seems to appear in another Passage of the Count's Writings, where he, with the greatest Assurance, pretends that those scandalous Hymns, contained in the xiith Appendix of the Hymns of his Sect, are absolutely the same with the Bible, and deems such as rail at them, worthy of having *their Tongues pluck'd out*. This curious Passage, which is to be met with page 98. in his *Discourses on the Augsburg Confession*, published first in *German* in 1748 or thereabouts, and lately in English, runs as follows: *Nobody's Tongue is plucked out on Account of the* xiith *Appendix, when he rails at it, although both Matter and Form are absolutely Scriptural. But if a Thing stands in that Volume called the Bible, and any were to talk of it as they do of our Matters, in many a City and Country, the Tongue of him that spoke so would still be plucked out, or the Hand that wrote it, be chopped off.*

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what he advances, the Accusations must be supposed to remain still in their full Force. Thus much may likewise be infer'd from the Challenges of Mr. *Benner*, Doctor and Professor of Divinity at *Giessen*, and Mr. *Fresenius*, Doctor of Divinity at *Francfort*, who have defied him to invalidate the Accusations they brought against him some Years ago. As these three Gentlemen, as well as all the others that have wrote against him, remain unanswer'd, at least with regard to Matters of Fact, every unprejudiced Person must conclude, that the aforesaid Accusations are founded upon Truth, unless it be supposed (according to the smart Observation of the Theological University at *Tubingen*, in their *Responsum* against this Sect) (u) *that every body loses his Understanding and Discretion as soon as he begins to relate or say any thing against the Herrnhuters.*

I cannot deny but that the Count's Anger may have oftentimes been raised by *Personalia*. His Adversaries have charged him, for Instance, that he, though only a Subject in *Saxony*, had, in Order to satisfy his matchless Pride, imposed upon the Governor of *Pensylvania* and a great Number of other Gentlemen of that Province, by asserting, in a Speech made to them in 1742 at *Philadelphia*, *that his Ambassadors were treated like those of Princes*; *Item*, that he, leaving his Lady at home, travell'd abroad with *Anna Nitschman*, a young Woman, whom he made an Eldress in the 14th Year of her Age, and was frequently alone with her; *Item*, that he often had passed under different Names from one Country to another, was very assiduous in collecting Money, and had decoyed a Merchant,

(u) Candid Narrative p. xvi. in the Append. or p. 111. of the 2d Edition.

worth

with one Hundred thousand Crowns, from *Stralsund* to *Herrnhut*, and sent him afterwards to *Algiers*, to convert the *Moors*, where he died; with sundry other Charges relating to Sums acquired by him from People that came over to his Sect. Such Allegations, at first Sight, seem improper in Controversies relating to Doctrines: But then it ought to be consider'd, that the abovemention'd Speech is published in the Count's own Writings, (w) and that he had caused printed Copies of it to be distributed among the Audience; which shews at least, that the Charge was unquestionably true; that the second Exception, relating to *Anna Nitschmen*, is likewise so, appears from Letters and Papers also published by himself (x), and as for the third, the Count doth not so much as presume to deny, that he had brought the above Merchant of *Stralsund* to *Herrnhut* (y). The whole Controversy, moreover, is not to be consider'd on the Footing of an ordinary one, as it is carried on against a Person, who pretends to new Gifts, who seems to aim at a Revolution in the Church, who gives the World to understand *that his Sect will so far weaken the Protestant Constitution as to leave nothing of it but a Caput mortuum* (z), and boasts that *from him a new Period shall be begun in Church History* (a): Against a Person, whose Doctrines *de Incarnatione, de Trinitate & generatione Filii æterna* are so extravagant, as to render these Mysteries quite contemptible, making them savour much of the Doc-

(w) *Regn. Cru.* p. 186. *Buding.* Collect. Tom. 3. p. 330, 332.

(x) *Bud.* Coll. Tom. 2. p. 950. and Tom. 2. p. 848.

(y) Collection of several small Pieces wrote by the Count, p. 758.

(z) In his Letter to Mr. *Burg*, March 3, 1744.

(a) Dr. *Halbauer de Explorfals. ap.* p. 38.

trines

times of the Heathen, when they speak *de Arcanis deorum secretis*: Against a Person, who notwithstanding his being but slenderly versed in the *Greek* Tongue, according to his own Confession, has presumed, in Order to bring all Sects under his Sway, to make a new Translation of the New-Testament, and has accommodated it to the Opinions of *Roman Catholics*, *Socinians*, *Fanatics*, *Chiliasts*, *Anabaptists*, &c. left out in above 250 Places, (to confine myself only to the four Evangelists) sometimes 1, 2, 3, 4, 5, 7, 8, 14 Words, sometimes whole Sentences, nay whole Verses; besides a vast Number of false Translations (b); and has thereby given such a Scandal to all *Germany*, as he scarce ever will be able to blot out: Against a Person, who stiles himself *Œcumenicus* (c); says *his Call is to all the World* (d); positively affirms, *that the Apostles had spoiled Christ's Plan from the first Day of the Gospel* (e); charges the Clergy *with having to this Time deceived the World* (f) calls them *Sacrament Babler's* (g), *Satan's Professors* (h), adding, that the Protestant Religion is a *Samaritan Constitution* (i), a *Laodicæa* (k), his Sect the Church of *Philadelphia*, and *himself the Angel of Philadelphia* (l).

(b) Dr. *Hallbauer Diss. 2. de Licent. condendi vocem.* p. 74—77. it. p. 82.—158.
(c) *Bud. Collect.* Tom. 3. p. 80.
(d) *Ibid.* p. 199.
(e) Synod. Serm. p. 427.
(f) The 212th Hymn.
(g) In his *Jeremias*, p. 238.
(h) Synod. Serm. p. 40.
(i) Dr. *Hallbauer* de Expl. fals. ap. p. 66, & 67. ex lit. Comit. de 1 Sept. 1733.
(k) *Bud.* Collect. Tom. 2. p. 603.
(l) Ibidem.

When

When a Perſon attempts ſuch Things, ſpeaks in ſuch lofty Strains, treats a reſpectable Order with ſo much Contempt, and pretends to ſuch an extraordinary Call, ought not his Life and Conduct to be examined into, as well as his Doctrines? Doth not an Apoſtle expreſsly enjoin Chriſtians to *try the Spirits whether or no they are of God?*

I ſhould conclude here, were I not obliged to refute an Objection, Mr. *Gambold*, formerly a Clergyman of the Church of *England*, according to common Report, but now a Preacher among the *Herrnhuters*, has made to the Accuſation brought by me (in the *Candid Narrative*, &c.) againſt the Count, from the Hymns of that Sect. The Objection is contained in the Preface of a tranſlated Pamphlet, intitled *Peremptoriſches Bedenken*, &c. (m) (which for the moſt Part is a Panegyric wrote by the Count on himſelf) whereby it is aſſerted, that the COUNT HAD BEEN CHARGED WITH HYMNS WHICH HE HAD NOT SO MUCH AS SEEN. As this is a moſt glaring Untruth, I lay hold of the Opportunity that now offers, of refuting it in a public Manner, that ſo the Reader may the better be enabled to form to himſelf a Judgment of the Uprightneſs of theſe People. It will be proper, however, previouſly to make an Obſervation or two. In the firſt Place, this Objection proceeds *entirely from the Count*, as Mr. *Gambold* could not of himſelf know, what the former had ſeen or not ſeen abroad; beſides, the Count's Letter annexed to that Pamphlet, which contains his Corrections on Mr. *Gambold*'s Tranſlation, and the Preface itſelf, in which it is ſaid, that this Piece is publiſh'd with the Count's Conſent, put it beyond Doubt, that he himſelf

(m) Pag. 7.

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would have People believe, he had not seen these Hymns. In the second Place, 'tis needful to acquaint the Reader, that the Decision of this Matter will in a great Measure depend, on his taking Notice, that the Hymns I have quoted, are contained in the xith and xiith Appendices to the Collections of the Hymns of the *Herrnhuters*, and the Additions thereunto; the xith beginning with Number 1682, and the xiith ending with Number 2367, as far as I have seen them, (there being, it is said, still more Hymns extant equally scandalous and impious, which as yet are not come to my Sight.) As nobody will deny, that Hymns which are sung in a Church, are *vox ecclesiæ*, and consequently that those Hymns which are contained in the xith and xiith Appendices, are *vox sectæ Herrnhutanæ*; as the Count is the Ordinary or Preacher of that Sect, and nothing is done without his *Fore-knowledge*, according to the Power given him by his People, and produced in Parliament; and as one of their Apologists, mention'd in the Preface of the *Candid Narrative*, publicly acknowledges, that "not less than *Eleven thousand*, "Copies were printed of these Hymns only in the "Year 1746, or thereabouts, *for the Use of the Sect*, "and not at all to be kept Secret (n)." I think this alone would be sufficient to shew the Falsity of the Count's Pretence, that he was not apprised of what was contained in them. But as, unfortunately, I have to deal with People, who make nothing to stand out against common Proofs, and who, when their Interest requires it, will, upon a Push, disavow the Count, and he them, though at the same Time they call themselves the *Unitas Fratrum*: I must lay my Arguments close upon

(n) Page 18, or p. 10, of the 2d Edit.

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the Count himself. Let it be observed therefore, that the xith Appendix of these Hymns, beginning with Number 1682, as has been said above, has before it a Preface, or Dedication, to the Congregations of the *Herrnhuters*, signed by *Johanan*, which, according to a Note put under it, stands for the *Name of Brother Lewis*, or *Count Zinzendorf*, *when among the Heathen*. In this Preface, which is dated from the Tent before *Wayomick* in the great Plain of *Skohantowano* in *Canada*, October 15, 1742. *the Count recommends this* xith *Appendix to his Congregations*, and tells them, *that he had brought it to the Perfection it was in during the Expedition he was upon, and therefore would no longer withhold it from them, in Order that he might the sooner let them have the* xiith *Appendix, which for the greatest Part was finished; wishing at the same Time, that these Hymns might produce the same Effect upon them, which he had so powerfully experienced from the greatest Part of them.* Now, how a Person can dedicate a Book, and recommend it in the Manner aforesaid, without knowing what it contains, is a Matter, I must own, that surpasses my Comprehension, and I presume, every body's else. However this is not all. The very Hymns which were sung at the Count's Sermons, and whereof the Numbers are commonly put at the Beginning or End of each, shew, that they are contained in the xith and xiith Appendices: For, I find before or after the vith, ixth, xth, xiith, xvth, xvith, xxth, xxiſt, xxvith, Synodal Sermons preached by the Count, and printed afterwards by him, the following Hymns placed, with Intimation *that they were sung* before or after his Sermons (p), viz. Numb. 2188, N. 2255, N. 2257, N. 1882, N. N. 1949, N. 1978, and 1897, N. 2189, N. 2156,

(p) Page 44, 62, 72, 91, 95, 100, 151, 157, 162, 215.

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N. 1949. N. 2156; all which the Reader may verify, and find them compris'd within the Numbers 1682 and 2357 above-mention'd. I could ſtill quote a great many more in Caſe of Neceſſity. —It muſt be obſerved *in the third Place*, that the Doctrines the Count preaches in his Sermons, are to be found in theſe very Hymns, which he has even quoted from the Pulpit in lieu of Scripture. The following may ſerve as ſo many Inſtances of it. Whereas he ſometimes mentions Chriſt in a contemptible Manner (q), (though he takes Care to ſpeak with Reſpect of his Sect, and the particular Members belonging to it;) the Hymns contain the ſame Phraſeology. Thus in them Chriſt is called the *Carpenter*, *the Journeyman Carpenter* (r), and even mention is made there of a *Carpenter's Apron* (s). He is likewiſe there called *Tholab* (t), a Name which the bittereſt Enemies of Chriſtianity, the Jews, have by way of Deriſion, given to Chriſt and daily make uſe of; nay, he is even compared there to what is called a *Tyburn-bird* (u). Again, as the Count in his Sermons ſpeaks of an *Ave Maria*, (w) ſo the Hymns contain one (x), and Honour is likewiſe paid there to the Devils themſelves (y), which the Count very gravely approves of from the Pulpit (z). Again, the *Pudenda* are, without Shame, mention'd in theſe Hymns (a), as they are by

(q) Cand. Narrat. p. 42, 43, or p. 41, of the 2d Edit. Gemein Tag Rede *Jan.* 20, 1745.
(r) Numb. 1813. N. 2145. N. 2198.
(s) N. 2085.
(t) N. 1993. N. 1994.
(u) N. 2087.
(w) In his 18th Homil. on the Wound-Litany, p. 102.
(x) N. 1821. v. 23.
(y) N. 1756. v. 13.
(z) In his Synod. Serm. p. 172.
(a) N. 2220.

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the Count himself in his Pulpit Discourses (b). Again, he teaches in the last, that the Husbands are *Vice-Christs, Christ's Legates,* his *Procurators with Regard to their Wives, till Christ himself shall marry them both in Body and Soul* (c), and that they, *when acting conjugally with their Wives, do it in his Name* (d); thus the Hymns enforce the same (e). Again, he complains, *that the Husbands labour not enough for their Wives, and that there is still too great a Remissness; that the precious Member is so much forgot, that it becomes useless, and consequently is reduced to a natural Numbness by its not being made Use of* (f); in Consequence of these heavy Complaints, great Care is taken in these Hymns to point out a Remedy; the very Circumstances attending the *Concubitus*, and the very *Organa Generationis* are so plainly intimated (g), that no one, who reads these Hymns, can avoid blushing. The Count, who cannot but be reputed the Author of this public Scandal, doth not even scruple, in his xxvith Synodal Sermon, to quote, as by Way of Authority, Part of the 1990th Hymn, conceived in the following Words: *Ye holy Matrons, who, as Wives are about Vice-Christs, you honour that precious Sign* (Membrum virile) *by which they resemble Christ, with the utmost Veneration.* Nay, he pays a solemn Address to the *Membrum virile*, in the following Words of the 8th Verse of the 2010th Hymn, composed by himself, as he confesses in a late Writing (h): *Member full of Mystery, which holily*

(b) Synod. Serm. p. 7.
(c) Synod. Serm. p. 208, 209.
(d) Nat. Reflect. p. 111. Ab. Sinon. p. 134, &c.
(e) N. 2268. N. 2270. N. 2143.
(f) Synod. Serm. p. 37.
(g) N. 2163. N. 2172. N. 1990. N. 2124. N. 2134.
(h) In Spangenb. Declarat. p. 303.

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gives and chaſtly receives the conjugal Ointments for Jeſus's ſake, during the Embraces invented by the moſt merciful himſelf, there being then Seeds of the Church ſowed, &c.—The Nature of the Subject calls upon me to ſtop my Pen; enough, or rather too much has been here copied of theſe *Gnoſtic* Obſcenities from the Originals, and I muſt own that I ſhould not have mention'd them, had not the Count forced me to do ſo, by pretending that he had not ſeen theſe Hymns, in which they are contained. My *fourth*, and laſt Argument is, that the Count is ſo far from being aſhamed of theſe Hymns, that he has even commented on ſome of them in later Writings (i), nay publicly affirmed, that the xiith Appendix, in which the moſt ſcandalous and impious Hymns are contained, *is abſolutely the ſame with the Bible, as well with Reſpect to Form as Matter.* (See above p. 11. note *)—Now as I thus have proved by ſeveral unanſwerable Arguments and Facts, that the Count has *not only ſeen* theſe ſcandalous Hymns in Queſtion, but has *publiſhed them* with a Preface, is *himſelf the Author* of ſome of them, *has ſung them* with his Congregations, *approved of them* in his Writings, *quoted Paſſages* out of them, *recited them* from his Pulpit, and *defended their* Contents; what muſt the Reader think of that bare-faced public Pretence mention'd above, viz. That HE HAD NOT SO MUCH AS SEEN THEM? Can it be looked upon in any other Light, than a plain Confirmation, that theſe People, who by their Tenets ſlight *internal Morality*, are no ways aſhamed of acting up to ſuch their Principles, whenever it ſuits their Intereſt? Can a People be thought worthy of Belief, without being put to the Teſt of an Oath, as the Act paſſed in their Favour allows

(i) In Spangenb. Declarat. p. 197, 224, 269, 274, 303, 523, &c.

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them, who not only disguise themselves under false Colours, but deny pointblank most evident Matters of Fact, and seem to stick at nothing, provided they can but propagate their Sect, how greatly soever Truth may suffer by it? Will not the Reader's Hair stand an End, when he finds, that these People have been so daring as to quote on the Title Page of the very Pamphlet, wherein it is pretended, that the Count had not so much as seen the scandalous Hymns in Question, the following Words from *Augustine*: *Tu* (Deus) *esto arbiter inter Confessiones meas & contradictiones eorum*; *Be thou* (O God) *the Judge between my Confessions and their Oppositions?* Is not this calling in God's tremendous Name as a Witness to a downright Falshood, and taking it in vain in the most flagrant Manner? Is not *Seneca*'s saying (in Agam. v. 113) too applicable here, *Per scelera semper sceleribus tutum est iter?* Could the ancient *Moravians*, who so generously spilt their Blood in Defence of the Purity of the Gospel, but come back and behold the Impiety of these Pretenders to their Church, and the Ridicule they bring down on the Christian Faith; I am confident, they would hardly be restrainnd from running into Extremes against them, in Abhorrence to their Doctrines, and to shew their Resentment at the notorious Innovations that are made by these People under the Sanction of their Name. A Sect, that is supported by Artifices and Impositions, surely, no honest Man can side with, and as these People openly give themselves out for *a Leaven, mixed with a Quantity of Flower, till it shall have leavened it all through* (k); it is doubtless incumbent on every good Christian to be on his Guard, and to prevent, to the utmost of his Power, the fatal Consequences such a *Leaven* will probably produce, if it be not check'd in due Time.

(k) Le Long, Part II. p. 58.

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POSTSCRIPT.

I Think proper to add here, that the *Herrnhuters* have juſt publiſhed a Pamphlet, intitled, *A modeſt Plea for the Church of the Brethren*, &c. which is the THIRD Piece that has appeared in Public, on their Behalf, ſince the Publication of the *Candid Narrative*. The whole Drift of this Pamphlet, like that of the two former, is to commend their Sect in general Terms, without anſwering any one Accuſation brought againſt them. If this be the only Shift the Leaders of the *Herrnhuters* have to ſcreen themſelves from the Attacks of their Adverſaries, their Caſe muſt be deſperate indeed. Be that as it will, I muſt again renew my ſolemn Call upon the Count, made in the foregoing Declaration, and not reſt ſatisfied, till he has given the Public a fair and explicit Anſwer, to the ſeveral Charges brought againſt them in the *candid Narrative*. Whether he will comply or no, I know not: Perhaps he will, in order to gain Time, palm upon the Public a Tranſlation of ſome *evaſive* Apology or other, given by himſelf or his Diſciples abroad, which is known by all the World, to be the favourite Method of the Party. How far this Surmiſe may be founded, Time alone can diſcover. In the mean while, I think it may not be improper to lay before the Public the two following Queries:

1. As the Act of Parliament, which the *Herrnhuters* have ſurreptitiouſly obtained, only allows them a Settlement in the Colonies abroad; whether or no Count *Zinzendorf* doth not incroach

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croach on the Toleration granted his Sect, by assuming an Authority to convoke and hold *General Synods* of his Party in *England*, and by sending out Orders, dated *at the General Synod held at* London, Ingatestone, *&c.* not only throughout all *Great Britain* and *Ireland*, but to all Parts of the World?

2. As he holds not only public Congregations, but likewise private ones, *i. e. intra privatos parietes*; whether, by so doing, he doth not act in open Defiance to an Act of Parliament made in the first Year of King *William* and *Mary*, commonly called *The Toleration Act*?

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The following is an Account given of the Candid Narrative, *&c. in a foreign literary Gazette.*

Abſtract of the literary Gazette publiſhed at the Univerſity of GÖTTINGEN, *under the Inſpection of the* ROYAL SOCIETY *of Sciences there*, July 21, 1753, N. 88.

LONDON.

THE *Herrnhuters*, who hitherto under tolerably advantageous Circumſtances had ſpread themſelves in *England* and in the *Engliſh* Colonies, ſeem to be ſtopt in their Career by the Writings lately publiſhed by Mr. *Rimius* and Mr. *Whitfield*. The firſt has, from authentic Tracts, collected an Account of this Sect, and publiſhed it with the Conſent of the Archbiſhop of *Canterbury*, to whom it is likewiſe dedicated. He intitles it: *A candid Narrative of the Riſe and Progreſs of the* Herrnhuters, *commonly called* Moravians, *&c.* The Author has taken his Materials *from good Sources*, and every where added, in the Notes under the Text, the original *German* Paſſages, which he (not without a great deal of Pains) *has very accurately rendered into* Engliſh, how unintelligible ſoever they ſometimes ſeem, and how difficult ſoever a Tranſlation of ſome of them might appear. The Eyes of many *Engliſhmen*, eſpecially among the Clergy, have thereby been opened, who hitherto wanted an Opportunity of viewing this Sect in its true Light,

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or were too charitable, from verbal Reports, to judge of them according to their Merits.

(Hereupon, in the same Gazette, follows an Account of Mr. *Whitfield*'s expostulatory Letter with respect to the Sums, drawn by the *Herrnhuters* from sundry Persons, to the Ruin of many of them, whilst the Building of the Count's magnificent Palace was carried on at *Chelsea*; after which the Author ends as follows:)

Such Instances as these are the fittest for opening the Eyes of a Nation, which on the admitting of this Sect, promised itself great Advantages from their establishing Manufactures and peopling their Colonies. I could add several more Instances of the same Kind, *viz.* of an *Englishman*, who lent to these People a Sum of Money, the yearly Interest whereof might amount to 25 *l.* As they were backwards in paying his Interest, and being made uneasy about it by his Wife, he brought them 25 *l.* desiring that they would, under Colour of Interest, pay the same to him in Presence of his Wife: But, they were so cruel, as to keep these twenty-five Pounds together with the rest. But (without adding any more) these Facts are sufficient till they shall have refuted them. It were to be wished, that the History of their Reception in *England*, with all the *pretended Vouchers*, they did, on that Account, lay before the Parliament, could be made public in *Germany*. They have formerly published it in Folio and Octavo in the *English* Tongue, but now it is not to be met with but in the Hands of those who then became possessed of it; at present they are very cautious how

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they diſpoſe of it. They fain would have ſuppreſſed Mr. *Rimius*'s Narrative, and for that Purpoſe, a Perſon was ſent to the Publiſher to inſinuate, that it would be ſome hundred Pounds in his Way if he would comply with their Deſire.

F I N I S.

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